3: Mariner F-5 (1806-1810) 1818
OU9 Tonga OU9

Hereditary.	*Toofoonga fo váca*; canoe-builders.	Followed both by *matabooles* and *mooas*.
	Toofoonga fono le; cutters of whale-teeth ornaments.	
	Toofoonga taboo; superintendants of funeral rites.	
	Toofoonga ta maca; stone-masons, or makers of stone vaults.	Followed both by *mooas* and *tooas*.
	Toofoonga jia cobenga; net-makers.	
	Toofoonga toty ica; fishermen.	
	Toofoonga langafalle; large house-builders.	
Hereditary or not.	*Toofoonga ta tattow*; those who perform the tattow.	
	Toofoonga tongi acow; club-carvers.	
	Toofoonga fy cava; barbers or shavers with shells.	Followed only by *tooas*.
Hereditary.	*Tangata fe oomoo*; cooks.	
	Kyfonnooa; peasants.	

Property in these islands, as may easily be conjectured, consists principally in plantations, houses, and canoes, and the right of succession to it is regulated by the order of relationship, as given under the head of Nobles, p. 83, so in like manner is the right of succession to the throne.

Having now given a view of the rank of individuals in society, with reference to religion, civil government, and professional occupations; we have now to consider it in respect to old age, sex, and childhood.

Old persons of both sexes are highly reve-

3: Mariner F-5 (1806-1810) 1818
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or even a flattened nail, to which a handle is affixed. They only ornament those clubs which are considered good on account of their form, or the quality of the wood, or those which have done much execution: to the latter it used to be the custom to give a proper name. Those that make these ornaments are chiefly canoe-builders.

TOOFOONGA TA'BOO, superintendants of funeral rites: these, as the name indicates, have the regulation of every thing regarding burials of principal chiefs: they are generally mata-booles, and are always consulted respecting the preparations and forms of ceremony necessary on such occasions, and which are handed down by them from father to son.

TOOFOONGA TA MA'CCA, or makers of stone vaults for the burial of chiefs. The general form of these vaults has been already described, (Vol. I. p. 144.) The stones used for this purpose are about a foot in thickness, and are cut of the requisite dimensions, out of the stratum found on the beaches of some of the islands.

JIA COBE'NGA, net-making. This art is performed exactly in the same way as with us: the thread is made of the inner bark of a tree, which they call *olongá:* large nets, however, are made of plait, formed from the husk of the cocoa-nut.

TOOFOONGA TOTY'ICA, fishermen. All those

7: McKern A-4,5 (1920-1921) 1929 OU9 Tonga OU9

STONE DRESSING AND EMBELLISHING

In the best of the Tongan platform structures the stones were roughly shaped to fit the ends of adjacent stones but were not finally dressed until permanently placed in the walls. Then, if they were too thick to conform with adjoining stones, they were carefully sized; rough places were smoothed away and the tops of the walls were reduced to a uniform height. There is ample evidence of this practice in the small flakes of stone scattered about the structures and in the fact that many stones become abruptly thicker below ground, the shoulder being as much as 6 inches wide. Thus the visible portions of the walls were shaped to exhibit smooth, continuous surfaces and contours, while the buried foundations were left with rough surfaces and broken contours.

No mortar was used in Tongan stone construction. In the rougher structures the undressed stones were placed one upon the other, retaining their positions solely by their own weight and by that of surrounding stones. In the slab walls, which consist of a single row of stones placed upright, each slab was buried for about half its length to insure a reasonable degree of permanency of position. The edges of the stones were laboriously smoothed to make the closest possible contact, the depth of foundation burial being depended upon to make such contacts lasting. The roots of great trees have forced many stones out of position, but the number of slabs undisturbed is remarkable. In some structures a rather half-hearted and experimental effort has been made to scarf or mortise corner stones. In the tomb of Telea (p. 52), corner stones have been given an L shape to prevent spreading.

Aside from a rather neat surface smoothing, which varies in different structures, little was done in the way of ornamental embellishing. On two sides of the tomb of Telea the top of the basal tier is admirably bevelled. Aside from this, the only attempt at decorating stone surfaces is in the incising of petroglyphs, simple geometrical designs, on stones of the remaining walls (p. 78). These rare decorated stones are situated so haphazardly in the structure that they add nothing to a decorative scheme and have therefore little esthetic value.

7: McKern A-4,5 (1920-1921) 1929 OU9 Tonga OU9

as a pigeon mound also has some foundation. It seems probable that there was a type of *esi* specially used by chiefly persons while visiting favorite hunting grounds. Pigeon snaring from artificial mounds was a chiefly sport. *Esi* conveniently adjoining the pigeon mounds would permit a chief, at times when active hunting tired or bored him, to sit in a pleasant shade, surrounded by fragrant flowers, and view from his elevated position the activities of his hunting henchmen.

3. Mound on the beach just below the town of Utungake, Utungake Island, Vavau.

This mound, which is said to be an *esi*, consists of a stone wall surrounding three sides of a rectangular area. The fourth side, facing the sea, was destroyed a number of years ago by a hurricane. Previous to that, the stone enclosure is said to have been nearly filled with earth and sand to constitute a platform.

The retaining wall inclosing an area 15 feet by 30 feet is constructed of rectangular slabs of coral stone set on edge, each stone being set about 1 foot into the ground to insure its vertical position. The stones are smoothly dressed and rather sharply edged, although there is no apparent mark of steel tools upon them. They average 0.7 foot in thickness, 2 feet in height above the ground, and range from 2 to 6 feet in length. All stones are of even height with the exception of monumental stones placed one at each corner and one approximately at the center of each side. The seven of these eight stones now standing average 3 feet in height; the highest measures 4.7 feet. They are specially shaped by cutting an ornamental upper edge, some resembling the old-fashioned tablet form of European grave headstones (fig. 3).

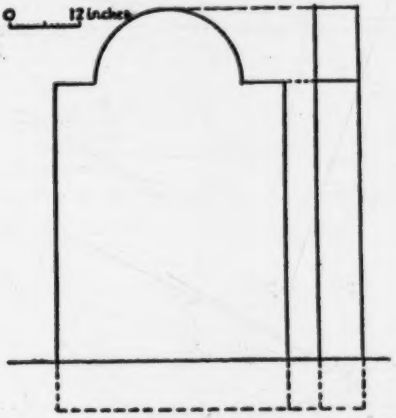

FIGURE 3.—Plan of monumental stone in an *esi* mound near Utungake, Utungake Island, Vavau.

The shape of the mound at Utungake suggests European influence, but the fact that similar forms of monumental stones appear in a ruin on Fanning Island, recently investigated by Emory (7), undoubtedly of Tongan

7: McKern A-4,5 (1920-1921) 1929 OU9 Tonga OU9

average thickness of 0.9 foot and an average length of 10 feet. The largest stone in the wall is 17.1 feet long, 1.2 feet thick and stands 3.7 feet above the ground. The outer edge of a stone in the southernmost wall has been exposed by the action of the waves so that its entire height is visible. Of its total height (5.6 feet), 2.8 feet were formrly above ground and 2.8 feet below ground. Judging from this approximately half of each stone in the retaining wall is buried as a foundation. Thus some of the stones must be very large.

The stones are carefully dressed on either end so that the flat end surfaces meet snugly. Surfaces and edges are smooth and straight. The corner stones are lapped evenly, no rule being observed in regard to which stone is outside in the lapping. No existing corner angle is a true right angle.

The surface of the stone is soft enough to permit figures to be scratched or chiseled by means of any reasonably hard, pointed instrument. Incised figures appear on many

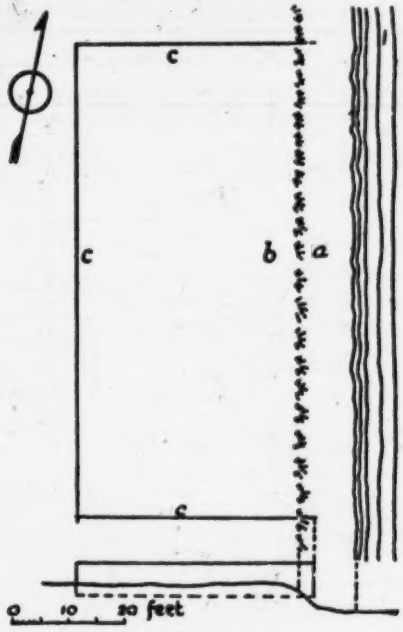

FIGURE 4

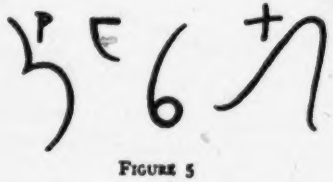

FIGURE 5

FIGURE 4.—Plan of the *esi* Makahokovalu, Uiha Island, Haapai: *a*, beach; *b*, precipitous shore line; *c*, stone retaining wall inclosing a platform 81 feet long and 39 feet wide.

FIGURE 5.—Reproduction of pictographs at the *esi* Makahokovalu.

stones but are especially numerous on the two stones comprising the northwesternmost corner which are largely covered with incised English letters giving the initials and entire names of Tongans. On the westernmost of these corner stones is also a row

7: McKern A-4,5 (1920-1921) 1929 OU9 Tonga OU9

The *tanuanga* may be described as a small mound of earth or sand, similar in shape and size to European grave mounds. It needs no special consideration as it has no important bearing on Tongan archaeological problems. 172 764

The *faitoka* is normally a comparatively large mound of earth and sand, in shape a truncated cone with moderately sloping sides, containing from one to several buried stone vaults. The term *faitoka* includes not only the mound, which was more specifically called *foifaitoka*, but also a definite area surrounding the mound where a chieftain's important retainers and distant relatives were buried.

The langi is normally a rectangular platform or succession of platforms placed to constitute a stepped pyramid and supported by carefully constructed retaining walls of dressed stones. One or several stone vaults were buried under the flat top of the structure. The term *makapaipai* (*maka*, stone; *paipai*, stunted in growth), applied to langi stones, may imply a reducing from original size; in other words, stone dressing.

The stone vaults (*funualoto*), in both *faitoka* and langis are apparently of a single type. Each vault consists of six large, rectangular slabs of stone; one placed horizontally forms the bottom, four placed vertically on edge constitute the sides, and the sixth disposed horizontally forms the lid or cover. In some vaults the bottom piece was omitted.

Both *faitoka* and langis were, in a limited sense, family cemeteries. Each might contain many burials in one vault or in separate vaults. When several vaults were placed in one structure the area above each vault was marked by a relatively small surface mound (*fungaputu*), carefully constructed from fine, light colored sand. Such mounds were rectangular in outline, flat-topped and with sides sloping at the angle of rest of sand. Small, black, water-smoothed, volcanic pebbles of equal size, burnished with coconut oil to enhance their decorative value, were disposed solidly or in outline about the surface of the mound. These were called *kilikili*. Over each *fungaputu* a structure of usual dwelling house type (*faletolia*) was built to protect the decorative mound from the elements. The houses, save for rare traces, are now gone from the old tombs. House parts were found at only one site, langi Heketa, and these are of stone (p. 38). [324] [531]

Faitoka

Old *faitoka* were encountered near every old village and former village site observed. Their possible number has been considerably lessened by the practice of many families of using a single *faitoka* for many generations as a burial place for its ranking members. In spite of this fact, no less than eight well known *faitoka* were located in and about the small village of Maofanga, Tongatabu.

33: Palmer A-4 (no date) 1963 OU9 Tonga OU9

tion so that only the latter's localisation can be open to doubt. Since the place-names concerned imply familiarity with the localities, it seems probable that they may be correct.

The larger of the two adzes No. 1089 from the Hahake (Fig. 1) is a large one of light fawn volcanic stone. Both front and back are curved longitudinally, giving it a hollow back, while the angle of the straight bevel is quite steep. The front and front edges of the butt have been flaked and reduced in a curve to create a marked tang or grip without, however, reducing the edges of the sides and back. The line of distinction between the blade and the butt appears as a curve on either side while the blade itself is set at a marked angle to the butt. There is a suggestion of a lug at the poll and almost a flange on one side, beyond which there has been further reduction of the grip. The front of the blade tapers considerably and like the other blade faces is ground. The label has the following information on it: *Toki enorme ascia litica di tipo speciale contallone Da Hahake NE dell'isola Tongatabu, Polynesia. Acq. da Umlauff a Amburgo 20.111.1886 No. 1089 E. H. Giglioli.* A translation of the first sentence is as follows: "Enormous toki stone axe of special type with heel from Hahake NE of Tongatabu Island, Polynesia."

The second specimen is from Eua (presumably from Eua and not Eua Iki) and like the Hahake adze is of a similar stone. It is much smaller and in side view shows some of the same characteristics: blade set at an angle to the butt, steep bevel angle, hollow back and distinctive grip which has a definite lug at the poll. Reduction of the sides and front have formed

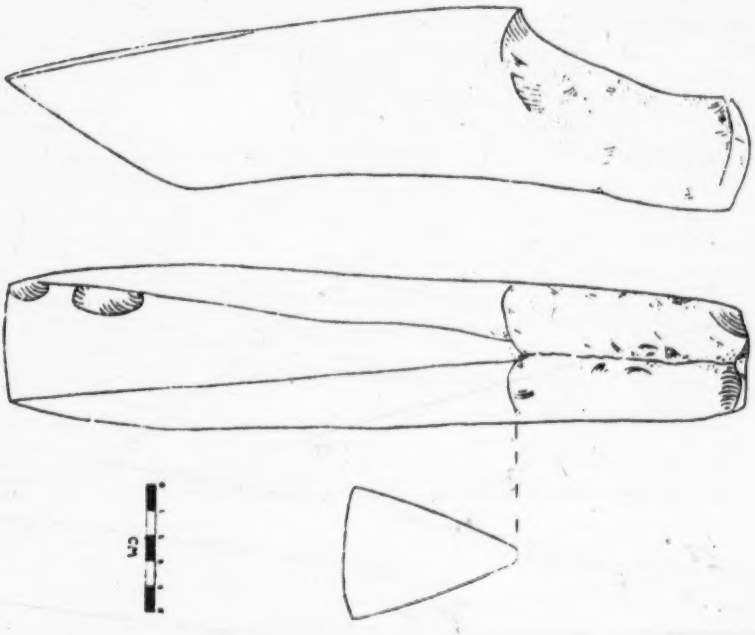

FIG. 1
Hog-backed adze with grip, from Hahake, Tonga.

764 for the *Tu'i Tonga* and high-ranking members of his
766 family. The majority of the *langi* were built on
349 Tongatapu in the village of Mu'a, which was for many years the center of Tongan culture and where today there exist the remains of many of the
349 impressive stone monuments. In general, the term *langi* implies a structure consisting of one or more terraces made of large, rectangular slabs of coral sandstone or limestone. However, *langi* were reportedly only earthen mounts at first, and then during the reign of the *Tu'i Tonga* Tu'itatui in the eleventh century, stone structures were erected to serve as royal tombs.[10]

316 As huge stones for a *langi* had to be quarried,
• 324 transported and then constructed at the appropriate location, a tremendous amount of cooperation, time, workmanship and communal labor were
[649] necessary. In Tonga, this was made possible by the rigid organization of the socio-political system under the *Tu'i Tonga,* who could command highly organized labor and discipline from his subjects.

[p. 30-B]

324 Reaching its climax in the sixteenth century, stone
178 masonry in Tonga subsequently began declining, as a parallel to the gradual weakening thereafter of the *Tu'i Tonga* dynasty.[11]

643 At the end of the fifteenth century, the *Tu'i Tonga* delegated all his secular powers to the short-lived *Tu'i Ha'atakalaua,* while the *Tu'i Tonga* himself, retaining all the spiritual authority, began to become more and more remote from contact with the people. Then, in the early seventeenth century, the dynamic *Tu'i Kanokupolu* line took control of civil affairs. By 1865 when the last *Tu'i Tonga* died, the *Tu'i Kanokupolu* line had absorbed the power of both the *Tu'i Tonga* and *Tu'i Ha'atakalaua* lines into itself, making the present-day ruling line in Tonga that of the *Tu'i Kanokupolu* line. In fact, *Tupou*, the title long-used by the *Tu'i Kanokupolu* family, appears in the name of the eminent ruler of Tonga today—His Majesty, King Taufa'ahau Tupou IV.

[p. 30-C]

39: Gerstle & Raitt C,Q-4,5 (1952-1972) 1974 OU9 Tonga OU9

Early engraving of a *langi*. The house on top was for the major *matapule* to dwell in while presiding over the extensive burial and mourning ceremonies of the *Tu'i Tonga*. Such remarkable stone structures represented the epitome of Tongan architectural skill and socio-political organization; however, in general, structures were more complicated in style and function in central Polynesia (e.g. Society Islands, where altars for worship and human sacrifice, god houses, temples, and other sacred enclosures or *marae* were more elaborate). The art of stone masonry probably came to Tonga from Fiji, as did the design for the Tongan *kalia* or double canoe; however, the Tongans were characteristically quick to adopt and expand upon new ideas, so they soon became more highly developed than the Fijians in stone work.

Ko e ta fakatata eni 'o ha langi 'i ono'aho. Ko e fale e 'o e kau ha'a tufunga 'i he funga langi lolotonga 'enau ngaahi ngaue 'i hono telio 'o e Tu'i Tonga. Neongo na'e faka'ofo'ofa 'a hono langa e ngaahi langi 'i Tonga, na'e toe fu'u mavahe etu 'a hono fai e langa 'aki e maka 'i he ngaahi feitu'u kehekehe 'i Polinisia. 'Oku pehe na'e ma'u 'e Tonga mei Fisi 'a e fa'ahinga ngaue ni, ka na'e 'ikai fuoloa kuo fakalaka 'a Tonga ia 'i Fisi 'i he fa'ahinga langa ni.

54: Cook G,T-5 (1777) 1967 OU9 Tonga OU9

what is merely Ornaments may be highly valuable at one time and not so at a nother. When we first arrived at Anamoca the people would hardly take them in exchange for fruit, but when Feenough arrived they rose in their Value to what I have just mentioned.

For some of the above mentioned articles every refreshment may be procured that the islands produceth and which is Hogs, Fowls, Fish, Yams, Bread fruit, Plantains, Cocoanuts, Sugar Cane and in general every[thing] that is to be got at Otahiete or the Society isles. Their Yams are excellent and when grown to perfection keep very well at sea; but their Pork, Bread fruit and Plantains altho very good are nevertheless much inferior to the same articles at the Society isles. Good Water a very Matirial article to Shipping is scarce at all these islands, its true it is to be found on them all but then it is either too inconsideral or ilconvenient to come at: but sence they afford plenty of Provisions and Cocoanuts one may very well despence with[1] such Water as is to be got and if one is not over nice there will be no want. While we lay at Anchor under Ogodoo, some people from Oghao informed us, that there was a Stream of water in that island which came from the Mountain and run into the Sea on the sw side of the island where there was anchorage, that is on that side facing *O'tafoa*, an island remarkable by having a considerable Volcano in it which burnt Violently all the time we were in its neighbourhood. Oghao and O'tofoa are also remarkable on account of their height: it is from the latter they get the black Stone on which they make their hatchets and other stone tools.[2]

Under the denomination of *Friendly Isles* we must include not only *Happi* which I visited but all those that have been discovered nearly under the same Meridian to the North,[3] as well as some others which have never been seen by any European but are under the Dominion of *Tongatabu*, which is the Capital (tho not the largest) and seat of Goverment. If we credet the Inhabitants this *Archipelago* consi[s]ts of One hundred and fifty three islands,[4] some indeed are mere spots and without Inhabitants, and others must lay in Groups like those about

for blue made it the fashionable one, & all others were in a Manner despisd; Green & red however latterly began to rival it. Red cloth or bays was also much esteem'd, & linnen. . . .'—King, 17 July.

[1] *despence with*, in the sense here, I think, of 'put up with'.

[2] There was naturally a plentiful supply of basalt on the volcanic Tofua.

[3] Cf. II, p. 449, where Cook virtually settles the limits of the Friendly Islands.

[4] Cf. p. 100 above. 'We have the names of 120 diff[t] Islands & many have reckon'd by small stones 150: amongst these are doubtless, included every small spot, but there are 12 which they say are high like Eōōa & thirty seven large, of their size we can only judge in general from their deeming Anamōōka a small Island & Tonga-tabōō a large one, but amongst all this Group, there are three, which by many accounts, & being frequently mention'd are full as considerable as Tonga-tabōō; these are Va'vaōō, Hamōá & Feegee. . . .'—King, f. 87.